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A
SERMON

Touching the Use of
Humane Learning.

PREACHED
In *MERCERS-CHAPPEL*,
AT THE
FUNERAL

Of that Learned Gentleman,
M^r JOHN LANGLEY,
LATE

School-Master of *Pauls* School
in LONDON, on the 21 day of
September, 1657.

By ED. REYNOLDS, D. D.

LONDON,
Printed by T. N. for GEORGE THOMASON at the
Rose and Crown in *Pauls* Church-yard, 1658.

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To the Honorable

Sir Henry Yelverton, Baronet.

SIR,

WHERE is none amongst all my noble
Friends unto whom the Dedication of
this Sermon doth more properly be-
long, then unto your Self. For re-
sider that debt of Honor which I owe
to your Family, not only for the favors received
from your self, but from your noble Father and
Grandfather, now with God. When I consider the
very great love, and high esteem which your Fa-
ther did bear to that good man, at whose Funeral
this Sermon was preached; unto whose care he in-
trusted the Two Drops of his Family, your self, and
your most beloved Sister (whom God hath from
that School to a celestial academy) and with-
al, your own hereditary possession of the same love
and esteem, as a grateful return unto this learned
man for his special care in your education; and when
I further remember the noble thoughts and singular
honor which this worthy man ever had towards your
Father, your self, And all the Relations of your Fa-
mily; it was not possible for me to look further for
a name to inscribe before this small Book. I have
therefore assumed the boldness to put so poor a re-
sponsum of those honorable affections which I owe unto
you, and of that great love which I bear to the name

of that good man, who was so dear unto you, into your hands, as knowing withal how much the Argument of this Sermon would be acceptable unto you, who can experimentally subscribe to the excellency and use of that Learning which it pleadeth for, and as an eye and ear witness can attest the Character of that worthy person, to whose Obseques this last office of love was performed. My hearty prayer for you unto God is, that he will crown all those great Blessings which he hath bestowed upon you, with a more abundant greatness of his heavenly Grace, that you may be eminently serviceable to his great name, and may so tread in the steps of your worthy Predecessors (which I perswade my self you do) as not only to keep up the life and power of Godliness in your own heart, and Family, but farther to be a Comforter, Consolancer, and Encourager (as they were) both of learned and godly Ministers, and of others who love the Lord Jesus in sincerity. In his gracious protection and blessing I commend you, and all yours, desiring to be effected.

Your most faithful and
humble Servant

ED. RAYNOLD.



A SERMON

Touching the use of
Humane Learning.

ACTS 7. 22.

*And Moses was learned in all the wisdom
of the Egyptians, and was mighty
in words and in deeds.*



IN the former Chapter we read of
a dispute between *Stepes*, and
the members of a certain Syna-
gogue in *Fernsalem*, called the
Synagogue of the *Libertines*,
of such Jews, who having
been servants to the Romans,
were manumitted and made free; for such the
Romans called *Libertines*; of which sort of
Jews, coming out of several parts of the world

B

that

*Justin. Instit.
l. i. c. 5. Vid.
Rofn. Antig.
Rom. l. 1. c. 20.
Et Calvin
Letic joridic.*

that Colledge or Convention seemeth to have been made up. Or, as *Grotius* supposeth, was built by them at *Jerusalem* for their Countrymen and Profelytes, as there are at *Rome* and *Rhemes* Colledges for English Papists.

Ista sunt hereticorum machina, ut convulsio de perfidia, ad maledicta se conferant Hier. Apol. 2. advers. Ruffianum.

The issue of this Disputation was, that being worsted at *Arguments*, these Libertines do betake themselves to *calumnies* and false accusations, as the *Pharisees* when their *reasons* were spent, were wont to take up *stones* to throw at Christ. They bring him from a *scholastical* to a *judicial* defence, from the *colledge* to the *Court*, and by false witnesses charge him with *blasphemy* against *Moses* and *God*. Whereupon, being *pro forma*, permitted to make his defence (for persecuters will manage their cruelties under a form of Law, that they may appear the more specious) he doth it largely with much wisdom and courage.

The scope of the Sermon is to shew (upon a fair Issue with his accusers) that he was *not* guilty of the charge given in against him, that it did not follow, because he affirmed that Christ would *destroy the Temple*, and *change the customs which Moses delivered*; that therefore he blasphemed either *Moses* or *God*. The *Argument* of his justification, is by an *Historical Induction*. 1. If *Abraham*, *Isaac*, *Jacob*, and *Moses* worshipped *God* without a *Temple*, and without such customs as *Moses* delivered, and *Moses* did without blasphemy against them, make that alteration which *God* was pleased to command him to make. Then the *Worship* of *God* is not peremptorily

confined to an *inn* and *Temple*, or a *Magistral* administration. But *Abraham*, *Isaac*, *Jacob* and *Joseph* by obeying the commands and believing the promises of God, did acceptably worship him without a *Temple* or *Magistral* Ceremonies; therefore it is no blasphemy to say that God may so be worshipped. 2. Again, if *Moses*, a great, a learned, a mighty Ruler and Deliverer, did assure the people that a *Prophet* God would raise who should do as he had done, make new *dispositions*, and set up a more excellent way of *worship*, then it was no blasphemy against *Moses* or God, to say, that ~~the~~ customs by him introduced should be by that Prophet altered. But *Moses* himself did teach the people thus to believe. Therefore *Stephen* teaching the same did not blaspheme *Moses*. 3. Again, that which was not blasphemy to affirm of the *Tabernacle*, though it were set up by Gods special appointment unto *Moses*, is not blasphemy to affirm of the *Temple*. But it was not blasphemy to affirm the use of the *Tabernacle* to have been temporary, and consequently alterable; therefore to affirm the same of the *Temple* is not blasphemy. Especially, since the Lord hath said, that *he doeth destruction in Temples made with hands*.

Together with these strong Arguments are interwoven *apologetical Reptensions*; *Stephen* justifying himself against their accusations now, by the same Argument whereby *Moses* was to be justified against their Fathers before. *Moses* did by wonders and signs in Egypt, in the red Sea, in the Wilderness prove himself to be a Ruler and

Judge sent of God, and yet your Fathers would not obey but thrust him from them, and made a Calf to worship. Now the Lord hath raised up the Prophet whom Moses foretold, who by signs and wonders did prove himself to be of God, but you thrust him from you, and resist the Holy Ghost as your Fathers did. And your refusing of Jesus is no more argument against his doctrine and institutions, then their refusing of Moses, was an Argument against his. In as much as you are not able to alleadge any thing why your Fathers should have beleaved Moses, which we are not able to alleadge, why you ought to beleave Christ.

Unto this strong defence of Stephen, neither the Judges nor his Accusers make any reply by way of Argument, but though he professed himself to be at that time an eye Witness of the truth of Jesus his being in glory, yet in a rage and outcry they cast him out of the City and stoned him. The stronger were his Arguments for the truth, the more excessive was their malice against him for it.

The words of the Text are a branch of the second Argument, drawn from the testimony of Moses, and the historical narration touching him: and they contain the fruit which followed upon the noble education, which he received from the hand and care of Pharaohs Daughter; he so prospered under it, that he became learned in all the wisdom of the Egyptians, and was a mighty man both for

Oratory and Action. The Lord by these civil accomplishments fitting him in part for the Government whereunto he reserved him.

In the Words we have first, his *intellectual perfections*. He was *Learned* and instructed; together with the object of that *Learning*, *all the wisdom of the Egyptians*.

Secondly, His *civil, moral and religious perfections*, a mighty man for *Elocution*, a mighty man for *Action*. He improved and put forth his intellectual abilities for the good and service of others, laid up all his power to do good to his Brethren, in due time when God should call him thereunto.

Moses was *learned*, or instructed and instituted. It noteth *acquired Knowledge*, by the benefit of learned Education. In *all the wisdom of the Egyptians*; that Nation was antiently famous for *wisdom*: From thence some think that the *Grecians* derived their learning; for we read in *Diodorus Siculus*, and others, that *Orpheus*, *Homer*, *Pythagoras*, *Plato*, *Lycurgus*, *Solon*, and others did travel into *Egypt* for institution: But *Cadmus* who first brought Letters into *Greece*, was a *Phoenician*, as *Eusebius*, and after him other learned men have fully proved. Therefore from the *Egyptians* the *Greeks* did not primitively derive their Learning. What this wisdom of the *Egyptians* was, wherein *Moses* was learned, is by *revelation* in the life of *Moses*, by *Diodorus Siculus*, lib. 1. c. 2. By *Sextus Senensis*, *Biblioth. lib. 2.* and others described, viz. *Mathematicks*, *Astronomy*, *Geometry*,

Diod. Sicul. l. 1.

*Euseb. de prep.
Evang. l. 10.
sect. 5. Bochart.
Geograph. sacra.
lib. 1. c. 19. 20.*

metty, Arithmetick, Musick, Natural Philosophy,
Physick, Symbolical, and Hieroglyphical Writing,
Civill and Politicall Knowledge, for which that
people seemeth to have been famous, *Isa. li. 9.*

I shall not here enquire into the most ancient
rise or original of Learning, or seat thereof, which
some carry beyond the Flood, and tell us of Pil-
lars with Hebrew Inscriptions and Characters set
up by *Noah* and *Seth*; Nor shall I enquire whence
the Egyptians derived their Learning, which
some ascribe to *Joseph* and the people of the
Few living there: Others to *Abraham*, of
whose being in Egypt we read, *Gen. 12. 10.* It is
sufficient for us to know, that at this time there
was Learning there, and that *Moses* was brought
up and proved excellent in it.

Now we may here observe, First, The great
care of the Kings Daughter to bring up *Joseph* in
all kinds of good Literature, that thereby he
might be fit for such great Services, as his so
near relation to a Princes Court might pro-
bably have brought him unto. And truly so
great hath been the care of *wise Heathers* in this
particular (as we read of the *Lacedaemonians*, *Per-
sians*, and others) as may justly put to shame many
Christians, who breed up their children many
times so loosely, so ignorantly, so sensually, to
gameing, sporting and excess, as if an inheritance
did serve to no other purpose but to make the Heir
of it useless, and good for nothing. And as we
see many times good ground grow mossy and bar-

Joseph. Antiq.
l. 1.

Alex. Poly Hist.
apud Euseb. de
prepar. Evang.
l. 9 c. 17.

ren for want of culture; so is it with good wits, which being neglected do usually become more vicious then those of less hope and pregnancy. The foundations of amiable and comfortable Age are laid in the minority of children; if the plants be not kept straight at first, the tree will be crooked incurably as the Rish No doubt but David had special care of the education of Solomon; for quickness of parts without special culture would hardly have arrived at so great a pitch of Learning; especially in a disposition as the event proved, by nature sensual enough, and therefore he maketh mention both of *his Fathers* and *his Mothers* teaching him, *Prov. 2. 1. 3 P. 1.* It is as great a folly to lay up Estates for children, and to take no care of themselves who must enjoy them, as to be curious for an *handsome body* and then to put it upon a *gouty foot*. And the greater men are, the greater should their care be for free and honorable, learned and religious education of their children. First, Because it is a very incongruous mixture; *greatness of estate*, and *meanness of understanding*; the one will be a perpetual blemish and reproach unto the other. Secondly, Because there will be the more *fuel of lust*, if Learning and Piety be not laid up to season a full estate. We see nothing grow up on a fat heap of muck, but weeds and trash: Therefore we find what great care *Thrasylus* had to have a good Tutor to shape the minds and manners of his children, *Plat.* he famous *Aeschines* and *Isocrates* themselves that *wise* had a special care of the

Niceph. l. 13.
Joseph. contr.
Appion. l. 2.

the education of children in good Literature, and we find some evidence of it in the Scripture, where he commandeth the people to teach the words of the Law diligently unto their Children, *Deut. 6, 7.*

And herein must our care exceed this of *Pharaohs* Daughter, we must so provide to breed up our Children unto wisdom, as that we forget not the chief thing to have them seasoned with the knowledge and fear of God, which is the onely true wisdom, *Jab 28, 28.* *Judas* the Apostate had great Schollars, *Mardonius* and *Maximus*, to his Tutors, but being prophane Heathens and Scoffers at Christian Religion, they laid the foundations of that desperate Apostacy, whereby he fell from Christ to the Devil. He that begets a Fool, or by careless breeding maketh one, hath been the Author of his own sorrow; a wise Son maketh a glad Father. If thine heart be wise, saith Solomon, I shall rejoyce, *Prov. 23, 15.* It is very sad for children to have wicked Parents, who wholly neglect their Education, and of whom *Cyprian* tells us they will cry out at the last day, *Parentes sensimus parricidas.* Our Parents have been our Parricides.

Now then by this important duty we learn,
1. To set an high value upon such wise, learned and religious Tutors as at any time we enjoy for the discharge of this great Work. And 2. To bewail it as a more then ordinary loss, when men whom God hath every way fitted with Learning, industry, piety, and fidelity for so excellent
a work

*Ennapius in
Maxim. S. 20m.
lib 5 c. 2.*

a work are by a sudden stroke taken away from us.

We have considered the Care of the Kings Daughter for the education of *Moses*; let us in the next place consider, *the blessing of God* upon it, in that thereby *Moses* was learned in all the Learning of the Egyptians.

Where first, It is very observable, the different end which God had in his Providence, and she in her particular Care. She intended, no doubt, the service of *Pharaoh*; God intended to qualify him the better, to be a Ruler and a Deliverer of his people from *Pharaoh*; She intended the good of *Egypt*; God intended the good of *Israel*. Many times the wise and holy providence of God, useth the diligence of one man to bring about effects for the good of others, which he never intended; as we see in *Josephs* Brethren, and *Hamans* dictating the honor which was conferred upon *Mordecai* at that time, when he came to beg him for the Gallows which he had erected. God useth the counsels of men, to effect things by them which they never thought of. The *Assyrian* had his work, and God had his, *Isa.* 10. 6, 7. *Judas* looked after money, *Caiphas* and the High Priests after interest and revenge, *Pilate* after *Cesar* and his favor; but Gods end was the Salvation of the World by the death of Christ. *In re una quam fecerunt, causa non una propter quam fecerunt.* God and Christ did it in *Charitate*, *Judas* and the Jews in *proditione*.

2. We may here observe, that *Moses* that great Prophet

C

Vid. Aug. in
Psal. 75. & 93.
& tract. 7. in
ep. 1. Joannis.
& epist. 48. ad
Vincentium.

Prophet, whom the Lord did after speak unto mouth to mouth, *Num. 12, 8.* is commended for his skill in the learning and wisdom of the Egyptians, a prophane Nation. *Even Humane, secular, and Exotic Learning is a nable gift of God;* and a very great Ornament and Honor unto the most excellent men. As it was mentioned for the honor of *Daniel* and his three Companions, that God gave them knowledge and skill in all learning and wisdom, *Dan. 1, 17.* meaning, as appears ver. 4. the Learning of the *Caldeans*: Not as if they were *Sooth-sayers*, as the wise men of *Caldea* were; or *Moses*, a *Magician* and *Sorcerer*, as the Wise-men of *Egypt* were, and as Heathen Writers charge him to have been. For the great miracles which *Moses* did; and the interpretations of *dreams and visions* by *Daniel*, were from God, and not from the Devil, by the help of any Magicall Inchantments. In like manner *Bezaleel* and *Aholiab* are commended by God for that *Wisdom* and *Understanding*, which they had in all manner of cunning Workmanship, *Exod. 31. 3--6.* And it is mentioned for the honor of *Tubal*, *Tubal*, and *Tubal Cain*, that they were the first inventers of some particular useful Arts for the good of Humane Society, *Gen. 4. 20, 21, 22.* And of *Solomon*, that he spake of Trees from the Cedar tree in *Lebanon*, unto the Hyssop that springeth out of the wall, and that he spake also of Beasts, and of Fowl, and of creeping things, and of Fishes, *1 Reg. 4. 33.* The high esteem which the Heathen had of the first Inventers of Liberal Sciences,

Plin. l. 30. c. 1.

ences and necessary Arts and Manufactures, is noted as one principal cause by *Diodorus Siculus*, and others, of the divine titles and honours which were given unto them. And *Paul* mentions it amongst other his priviledges, that he was brought up a Schollar at the feet of the learned *Samuel*, *Act. 22. 3*. Yea by that Apostle the Lord hath given so much honor unto *Humane Learning*, as three times to make mention of Heathen Poets, and their sayings, *Aratus*, *Act. 17. 28*. *ἡ γὰρ ἡμεῖς θεοὶ ἐσμεν*, *Mevander*, *1 Cor. 15. 33*. *ὅτι οὐκ ἐστὶν θεὸς ὁμιλῶν ἀνθρώποις*, *Epicurus*, *Tit. 1. 12*. *Καὶ οὐκ ἐστὶν θεὸς ὁμιλῶν ἀνθρώποις*. *So*, Truth is Gods where ever it is found, *Res fisci est ubicunque natat*, as a Mine of Gold or Silver is the Kings in whose ground soever it be discovered. *Christianus Dominus sui esse locellus*, *ubicunque inveneris veritatem*, saith *Austin*. A Christian knows that truth belongeth to Christ wheresoever he finds it. And again, *Tibi serviat*, saith he, *quicquid mille puer didicit*. As *Israel* took of the Egyptians, jewels of Silver and jewels of Gold, as *David* consecrated the Spoils of the *Philistines*, *Moabites*, *Syrians*, and all Nations whom he subdued to the Lord, *2 Sam. 8. 11*. as the Crown of the King of *Rabbah*, was set upon the head of *David*, *2 Sam. 12. 30*. so the spoils of all *secular Learning* are to be dedicated unto Christ, and the use of his Church, who is said to take from *Satan* all his armor, and to divide the spoil, *Luk. 11. 22*. For so in triumphs the enemies was disarmed, and the spoils carried in state before the Victors Chariot. Such spoils did *Origen*,

Lib 3. cap. 5. 6
ib. 5. c. 15.

Justin. Apol. 1.

De doctr. Christi.
l. 2. cap. 18. 39.
43. Confes. l. 1.
c. 15.

liv. dec. 4. l. 9.

Socrat. l. 5. c. 15

Decret. l. 1. tit. 8
c. 4.

Tertullian, Cyprian, Clemens Alex. Justin, Cyril, Lactantius, Hierom, Austin, Basil, Nazianzen, Ambrosius, &c. take from the Gentile Writers and devote them to the service of the Church of Christ. It is noted of *Theodosius* the Emperor, that when he destroyed the Temples of the Heathen Idols, in *Alexandria*, yet all the vessels and statues of Gold and Silver he converted to the use of the Christian Churches. Yea *Petrus Abodius* a learned Civilian out of *Procopius* telleth us, that the Christians did convert the very Idol Temples themselves into Churches, wherein to worship Christ. For if an *Idol, being nothing*, did not so defile meat, but that as a good creature (though not in idol communion) it might be eaten, if the conscience of no man were thereby offended, as the Apostle teacheth, *1 Cor. 8. 4-7. 10. 25. 28.* Certainly neither doth it leave any such abiding pollution to any place, but that therein God may be worshipped, *12. Tim. 2. 8.*

First, All good *Learning* and wisdom is *per se*, and in its own nature *desireable*, as an *ornament* and *perfection* to the mind, as a part of that Truth whereof God is the Author. There is a knowledge of God *natural* in and *by his works*; and a knowledge *supernatural* by revelation out of the Word; and though this be the principal, yet the other is not to be undervalued. For the works of God are great, sought out of all them that have pleasure therein, *Psal. 111. 2.* Now all *secular Learning* is the knowledge of Gods works, *aterna veritatis particula*; a small emanation from eternal verity.

the use of Humane Learning.

13

verity. *Philosophical and Mathematical Learning*, the knowledge of his *works of Creation*. *Historical and Political Learning*, the knowledge of his *works of Providence*. *Moral and Oeconomical and Civil Learning*, the knowledge of those remainders of his *Image and Law*, which are left in the minds of men, for their direction and conviction. *Grammatical, Rhetorical and Logical Learning*, the knowledge of the use of that *Reason*, which God giveth us for imparting our minds, and evidencing our conceptions unto one another. So then all *true Learning* being a knowledge of the *works of God*, and of that *Truth* which he, who is the supreme verity, hath implanted in them, must needs be such as the *works of God* themselves are, *honorable and excellent*, and so *per se* desirable.

Secondly, All true Learning is desirable, for the *uses* wherunto it may be applied. We will consider these *Uses*.

In regard of *evil men*, many of whom are great Schollars, and eminent for various learning.

First, It serves to *beautifie* even them, and render them, as learned men, great *ornaments* to their generation; as many *harmful herbs* do bear *beautiful flowers*, and are upon that account special ornaments to the Gardens were they grow. Goodly *Statues* of Gold or Silver, though *dead*, though *hollow*, and without heart or vital parts, are yet of great value, and special honor to the places where erected. Such are even *prophane Learned men*, in regard of their Learning.

Secondly,

Secondly, It is useful unto them to convince them of Gods glory and greatness, of his sovereignty and Will; and so if it be not *præexercitamentum*, as *Clement Alexandrinus* calleth it, unto the more comfortable knowledge of him out of his word, namely, to kindle in them a desire to know more of so great a God from thence, it will render them without excuse for abusing the knowledge which they have, *Rom. 1. 19, 20.*

Thirdly, It is by accident useful another way, viz. by honest and assiduous labours in the pursuit of Learning, to keep them from the Temptations of divers lusts, which by a loose and an idle life would be more ready to assault them. If *David* had been at his *study*, when he was on his *house top*, he had not been tempted unto Adultery.

Fourthly, It makes them thus adorned serviceable to humane society. Singular use have all Ages had of the learned labors of prophane Historians, Philosophers, Poets, Orators, Mathematicians, Physicians, Artists in divers kinds. And it is a comfort to any man to live to some good purpose, and to be serviceable to his own and future generations.

Fifthly, They are hereby useful to the Church of God: That God who can make use of the sins of men to do his people good by them, as of *Josephs* Brethren, to make way, by selling him, unto the safety of *Israel* and his Family; can make use of the gifts and talents he bestows on wicked men for the service of good men. The hands

hands of those that did themselves perishi in the Flood, were imployed in building the Ark for Noah and his Family. It is true, very often wicked men do use their learning against God, as they do all other his good blessings. Learned wickedness is *Artem sapientiae*; such learning degenerates into Pride, Arrogance, Scorn, Atheism, Heresie, contempt of godliness, (as *Philosophers* are called by the Fathers, *Haereticorum patriarchae*;) but all this is *accidental*; and the fruit of *lust*. Yee, as a *malignant Planet*, when in conjunction with a good one may have a benign influence, so it doth often fall out that they who are by *sin enemies*, may by *learning* be *useful* to the Church. The Jews are bitter enemies to Christ, yet God hath by their care preserved the old Scriptures from danger of corruption.

2. In regard of *Holy men*.

First, Though Learning be much inferior to *Holiness*; There are *learned Devils*, there cannot be *holy Devils* (for Holiness is the character of celestial not of infernal Angels, *Deus. 33. 11.*) yet in *Holy men* Learning is a rare *ornament* and *accession*, as the golden Ring to the Gem which is in it. Like the marriage of an *holy David* to a *beautiful Abigail*.

Secondly, It enableth them to do the more service unto the Church of God, and the Truths of Religion. Every good gift *sanctified* is in such a way useful to the Church, as the proper nature and excellency of the gift doth admit. Sanctified *Wis* beautifies Religion, sanctified *Reason* defends

it,

*Adria. exuon
omae. Arist.
Rhet. Tertul.
oni. Hermog.
c. 8. Apol. c. 47.*

*Vid. Aug. de
civ. Dei l. 18. c.
46. & in Psal.
58.*

its sanctified power protects it; sanctified *eloquence* persuades others to the love of it. As different gifts of the people, did with a different value serve the Tabernacle; the *stones of the Ephod*, more precious than the *Badgers skin*; so though every good man is ready to offer willingly to the service of the Church; yet great difference between the *learning of a Paul*, or the *elegance of an Apollonius*, or the *power of a Constantine*, or the *asceticisms of an Austin*, or the *courage of an Athanasius*; and the ordinary qualifications of inferior good men.

Thirdly, It enableth them to procure more favour and to bring more reputation unto Religion; by the greatness of parts wherein they may be otherwise serviceable unto them, with whom it concerneth Religion to have the honour thereof preserved. God is pleased in his holy providence to make other interests, sometimes a preservative unto Religion; where it self is not immediately and per se regarded. *Abasuerus* was *amorous* and *amorous*; and that induced him to favour the Jews, whose worship he cared not for. Thus it is useful in regard of holy men.

3. In regard of the Church and truth of Religion; It is useful as an *Handmaid*, in a way of attendance thereupon; and subserviency thereunto several ways.

First, Hereby the *antient Fathers* of the Church were furnished to confute the *Pagan* and *Idolatrous worship* of the Heathens out of their own Writers, as *Paul* did the Idolatry of *Athens* by the

*Legimus non ut
teneamus sed ut
repudiemus,
Ambros. pro am.
in luc.*

the inscription of their own altar, Act. 17, 23. As David killed Goliath with his own sword, as a tree is cut down by an Axe, the helve whereof was made out of a bough of the same tree, this course origin, Clem. Alex. Justin, Eusebius, Tertullian, Minutius Felix, and many others of the Antients have taken, as likewise to shew that many doctrines of the Scripture have been owned even by prophane Writers, One God by Plato, one first Cause by Aristotle, Divine Providence by Cicero, the last conflagration by the Stoicks, &c.

Secondly, Hereby we shame Christians, when out of prophane Writers we let them understand of the continency, justice, temperance, meekness, clemency, and other amiable moral Vertues of Heathen men, which they having abundantly more means, come so exceeding short of, and that Fabritius, Aristides, Antoninus, Epictetus, and many other vertuous Heathens shall rise up in judgement against them.

Thirdly, Scriptures have much of Poetry, Philosophy, Mathematicks, Law, antiquities and customs of other Countries in them; in the understanding of which by secular Learning we may be much assisted. Physicks in Genesis, Ethics in Proverbs, Logick in the disputations of the Prophets, of Christ and his Apostles, Allusions to the natures of Beasts, Sheep, Goats, Wolves, Lions, Doves, &c. Many allusions in the Books of Ezra, Nehemiah, and Esther to the customs of the Persians, many passages in the Prophets illustrable out of the Histories of the times and places to which they

Terul. de ressus
Anima cap. 1.

1 Cor. 11. 14.

Vid. Alting.
probl. 2.

they refer many expressions in the *New Testament* best explicable out of the *Roman Laws* and *Antiquities*. Many passages *exquisitely* *per alled* in humane Authors, and receiving much light from them, as that learned and good man Mr. *Grotius* hath observed.

Fourthly, The Histories of the Scriptures, and the *Miracles of Moses*, of *Christ* and his *Apostles* may even out of *Heathen Writers* be confirmed (and a testimony from Adversaries is of great validity) this hath been largely and learnedly proved by *Morley* and *Grotius* in their Books *de veritate Christianae Religionis*.

Fifthly, The knowledge of *Times* by the *Olympiads*, the *fasti Consulares*, and other standing ways of *computation* are exceeding necessary to the exact distinguishing and digesting of *sacred Chronology*, and of the occurrences of Scripture to their *proper times*, as *Austin* hath noted.

Sixthly, Many *Ecclesiastical Writers*, who either write against the *Gentiles*, or Apologetical Discourses for *Christian Religion*, cannot be clearly understood without the reading of *Secular Authors*, those kind of Writings, as *Origen* against *Celsus*, *Tertullian's* Apology, *Theodoret's* *de curandis Graecorum Affectionibus*, *Cyprian de Idololatriae vanitate*, *Austin de Civitate Dei*, *Minutius Felix* his *Octavius*, and other the like, being brimful of such kind of Learning, and allusions therunto.

To say nothing of the necessity of *Grammar* and *Tongues* to understand the words of Scripture; of *Logick* to understand the contexture, method,

argu-

*Cinnus lib. 2.
cap. 13.*

Hier. in Dan. 1.

Morley. cap. 26

*Grot. lib. 3. sect.
15 & lib. 2
sect. 5.*

*De doct. Christ.
l. 2. c. 28.*

1. Th 1. 5. 21

argumentation; and *analysis* of Scripture; of
a *historick* to understand the *elegancies* of Scripture.

When I consider all these things I cannot but
believe that the more learned men are (having
gracious hearts as well as *learned heads*) the more
sensible they are of their *insufficiency*, for so
tremendous an employment as the sound, solid,
and judicious *preaching* of the word of God;
and are more dismay'd at the sense of their own
wants for so wrighty and arduous a service, then
they do wonder at the boldness of illiterate men,
who therefore venture with more confidence up-
on it, because they know not that variety of learn-
ing, as well as of spiritual wisdom and grace,
which is requisite unto such an able discharge
of it, as whereby a man may appear to be a
*workman who needeth not to be ashamed, rightly di-
viding the Word of truth.*

or We have considered some of the many uses of
studies Learning, and that within the sphere of one
onely profession, that it is as a *dead hedge* where-
with men use to fence a quick one, or as *Assis* si-
militude is, as those *fulcimenta* upon which men do
raise and bear up their Vines; or as ground colours
upon which gold is to be over-laid. I shall conclude
with a few inferences from this point for our use;

First, Though there be excellent use to be
made of Humane Learning, yet it is to be used with
much caution, as Physicians use *Opium*, or other dan-
gerous things with their due correctives.

1. Use it; not *unnecessarily* where the na-
ture of the matter doth not rationally call for it.

H. 24m. Horn 9

Alting. Theol.
pr. bi. part. 1.
problem 2.
Melanct. Epist.
pag 890.
Raynold. confer.
with Hart. p.
72. vid. nat 2.
Anti. Weigel.
arviffimi do.
Hiffimi; viri
O. J an. Av-
rowsmith.
Hospinian. Hiff.
Jefuit. in pref.
et Hiff. Sacram.
p 401.
Cic. de nat. De-
orum lib. 1. de
Prota. Abderit.
Plutarch. in Ni-
cia & in Peri-
cle, de Anax.
Socrat. 1.2 c 28
Sozomen. 1.2 c 4.

Some learned men have upon this account blamed some of the Antients, *Origen, Justin, Clemens Alexandrinus* and others, for mixing *Philosophy* with *Theology*, out of an opinion thereby the easier to gain the *Gentiles* unto the Christian faith. But none have been more blame-worthy in this case then the old *Schoolmen*, of whom *Melancthon* saith, that their doctrine is chiefly made up of two things, *Philosophy* and *Superstition*; and therefore it is well observed by a learned man that *Schoolmen* and *Canonists* have been the fountains of that corruption which hath infected the Church of Christ; the *Schoolmen* in doctrine, by opinions of Popery; and the *Canonists* in Discipline by the state of the Papacy, of which the main cause hath been the admitting of *Aristotle* and his *Philosophy*, *In ipsa adyta & penetratilia Ecclesiarum*, as *Hospinian* speaketh. We finde even amongst the Heathens, men were punished for presuming to dispute of *heavenly* things, in the same manner as they did of *natural* causes; and for the like reason *Aetius* the Heretick being given to an craftical and contentious way of arguing in divine things, as one much addicted to Aristotelical learning, thereby purchased unto himself the Title of Atheist, as *Socrates* and *Sozomen* tell us.

2. Use it not *vain-gloriously*, and unto ostentation. It is a puffing, a windy, a statulent thing; *knowledge puffeth up*, 1 Cor. 8. 1. *Tertullian* calleth *Philosophers*, *Gloria Animalia*. And I beleeve that this vanity doth scarce in any thing mote

put forth it self then in pride of Wit or Memory in this way of learning. We may learn the danger of it by the example of *Herod*, Act. 12. who was smitten with Worms because he gave not *God the glory*. Use it not proudly with contempt and disdain of the Word of God, like that *prophane Wit* who said, he did not dare to read the Scripture for fear of spoiling his stile. I have heard of some wretches even amongst us in our days, who presume to magnifie *Socrates* above *Moses* or *Paul*.

4. Use it not *heretically* in defence of error, as *Erasmus* saith of the *Arians*, *hoc ipso fuerit pestilentiores quod Aristotelici arguti in instructi*, and as *Hierom* complains that they rose *à Platonis & Aristophanis sint in Episcopatum*. We must take heed of making our Reason judge of Articles of Faith, or setting Humane Learning in the Tribunal against Divine Truth. For this it was that *Tertullian* calleth Philosophers the Patriarchs of Hereticks, and that the Apostle exhorteth us to take heed no man spoil us through philosophy and vain deceit, Col. 2. 8. He meaneth not solid philosophy, the genuine issue of Right Reason; But the arrogance of Humane Reason to sit as a judge of those things that are supernatural and of divine Revelation, as Articles of Faith and forms of Worship, when it will acknowledge no Religion but what is deducible out of the principles of corrupted Reason, nor admit any conclusions which are not consonant to those principles.

5. Use

Hier. advers. Luciferan.
Vid. Tert. Apol. c. 46. de preser. c. 7. de anim. c. 1. 2. 3.
Vid. Daven. in Col. 2. 8. Alting. Theol. problem. p. 11. Nos à prophetis & Christo, n. à philosophis & Epicuro erudimur. Tertul. contra Marc. l. 2. c. 16. Vid. Damasc. in Aug. Enchirid. c. 14. scilicet 9. 10.

* Prohibetur
Christianis fig-
menta legere
poetarum, quia
per oblectamen-
ta inanium fa-
bularum men-
tem excitant ad
incentiva libidinum. *Ibid.* lib. 3. *Sent. de summa bona* cap. 13. *Id.* *Terrulianus de doct.*
cap. 10. *Et Isidor. Peint. lib. 1. Epist. 63.* *† Ad Eusebium de custodia virginitatis, Aug.*
Epist. 119. Basil. de leg. lib. Gentil. Hieron ad Pammachium de obitu Paulina. Et epist.
ad Magnum orat. num. 31. 23. 24.

3. Use it not prophanely, to inflame lust, as some elegant Writers do more corrupt by their lasciviousness, then benefit by their politeness, as *Marcellus*, *Patronius Arbitor*, &c. *Cyprian* said of the Adulteries of the Heathen gods, that by their examples *finis miseris delictis religio*. In such a use we may justly fear the rebuke which *† Jerom* saith he had, *Ciceronianus es, non Christianus*.

But use it with *Humility*, *Moderation*, *Sobriety*, as an *Handmaid* to *Christ*; as Painters lay a worse colour, when they mean to superinduce another. Pare the *Nails*, cut the *Hair*, lop the luxuriances, carry it through the fire, as the spoils were appointed to be, that it may be purged for the use of the Temple.

Secondly, This justly reproveth all the *Enemies of Learning*; who because the Apostle forbiddeth deceitful *Philosophy*, and telleth us how vain the professors thereof became in their imaginations, do thence condemn all the sober and just use of true Learning. Such the *Weigelians*, who tell us that there is no knowledge of *Christ* in any Universities; that all Schools and Academies are enemies unto *Christ*, and all their Learning mere *Corruptela*; who shut all Learning out of the Church, and all learned men out of Heaven. Such was it seems *Friar Francis* the Popish Saint, who

curled

Horubec. Com
mentar. de
reige. Baldw.
Cajus. Conscien.
lib. 4. c. 2. cap. 9.
Greg. Tboles. de
Repub. lib. 17.
cap. 13. sect. 5.
Platin. in sue
vita Pauli. 1, 2

curst a learned Minister of *Rome* for going a-
bout to set up there a School of Learning with-
out his leave. Yea, such it seems was Pope *Paul*
the second, of whom *Platina* telleth us, that he
did so hate Humane Learning, that he esteemed
the lovers thereof Hereticks, and exhorted the
Romans not to breed up their children thereun-
to. This hatred of Learning must needs proceed
either from ignorance, for *scientia neminem habet
insultum nisi ignorantem*. Or from Malice, and a de-
sire to have Religion betrayed; (and therefore it is
reckoned amongst the persecutions of the Church,
that *Julian* prohibited the children of Christians
to be trained up in the Schools of Learning:.) Or
from Avarice, and out of a sacrilegious desire
to devour those Revenues wherewith the boun-
ty of Benefactors hath from time to time en-
dowed the Schools of Learning. I shall not spend
time to confute so ignorant an absurdity. *Aristotle*
a learned Protestant hath fully done it to my
hand. But I cannot but take notice of it, as
doubtless a calumny cast upon *Carlostadius* and
Melanchton, as if they taught the Youth at *Wit-
tenberg* to cast off all *Philosophy* and *Humane
Learning*, having been themselves so taught by
Luther, and that they turned to Mechanick im-
ployments, one to *Husbandry*, the other to the
Art of *Baking*, and that thereupon many young
men did burn their Books of *Liberal Arts*, and
betook themselves to Manufactures. But how
honorably both *Luther* and *Melanchton* thought
of *Humane Learning* in it self (though they
might

Aug. de civ. Dei
l. 18. c. 52.
Confess l. 8. c. 5.
Reg. Max. bras.
1.

Aret. Problem.
loc. 151.

Sarins Com-
ment. rerum in
de gestatum,
Anno 1521.
p. 116.

Baldw. Caf.
consec. l. 4. c. 2
caf. 9.
D. Armin. orat.
3 Answ'g.

Joh. 7. 48.

Ad. 17. 32.

might inveigh against the abuse of it in Popish Academies) is by learned men so abundantly cleared out of their own practice and Writings, that I shall not need add any more in their vindication. *Thirdly*, We must get our *Learning* seasoned with *Holiness*, else it will not serve us to repress any temptation. Great *Learning* will consist with monstrous *Wickedness*. Who more learned then the *Scribes* and *Pharisees*, and who more *graceless*, and more bitter enemies to the doctrine of Salvation? Who more learned then the *Athenian Philosophers*, and who greater deriders of the Apostles Preaching? Never had Christian Religion more bitter Enemies then *Celsus*, *Porphyrie*, *Jullian*, *Libanius*, and the like great Professors of *Humane Learning*. None do the Devil more service in his opposition to the Church of God, then men of great parts, that are enemies to Godliness. A *proud Heart*, and a *learned Brain*, are Satans Warehouses, and Armories, the Forge where he shapeth all his Cyclopal Weapons against divine Truth. The Egyptians here are noted for wise men, and yet they were of all others the most sottish Idolaters; insomuch that other Idolaters derided them for theirs, as we finde in *Javenal*;

men did burn their books & took themselves to Manures. But how applydly both Luther and Melancthon thought of humane Learning in it self (though they

Oppida tota canem urbantur, nemo Dianam.
 O sanctas gentes quibus hac nascuntur in hortis
 Numina

Juvenal. Satyr.
 lib. 5.

Though therefore we must covet the best gifts, yet we must still remember there is a more excellent way; and consider if the knowledge of the wisdom of Egypt be so honorable, how glorious is the excellency of the knowledge of Christ, in comparison whereof all other knowledge is loss and dung: Et tanti vitrum, quanti veram margaritam? If a glass jewel be so valuable, how excellent is an inestimable Pearl?

Themistocles though he was ignorant of Musick, yet knew how to govern a State; and a Beleeve, though he be ignorant of all other learning, yet by the Knowledge of Christ will be a blessed man, whereas all the learning in the World, without this, will leave a man miserable. To know the whole Creation, and to be ignorant of the Creator; to know all Histories and Antiquities, and to be unacquainted with our own hearts; to be good Logicians to other purposes, and in the mean time to be cheated by Satan with Paralogisms in the business of our own Salvation; To be powerful Orators with Men, and never to prevail with God; To know the constellations, motions, and influences of heavenly Bodies, and have still unheavenly Souls; To know exactly the Laws of men, and be ignorant and rebellious against the Laws of God; To abound with worldly Wisdom, and

Aug. ep. 36.
 Quid mihi proderat ingenium per illas doctrinas agile, cum deserviter & sacrilegâ turpitudine in doctrina pietatis errarem! Aug. confess. l. 4. c. 16. lib. 1. c. 8.

be destitute of the *fear of God*, which makes wise to *salvation*, is all but a better kinde of *refined misery*; the Devils have much more then all this comes to, and yet are damned. We must therefore study to improve our *Learning* unto the use and furtherance of *holiness*, to better our *minds*, to order our *affections*, to civilize our *manners*, to reform our *lives*, to adorn and render our *profession* the more amiable, to consecrate all our other endowments as *spoils* unto Christ, to lay our *Crowns* at his feet, and make all our other abilities and acquirements *Handmaids* unto his glory. When *Learning* is thus a *servant* unto *godliness*, *godliness* will be an honor unto *Learning*.

Fourthly, Since *Learning* is so excellent an Endowment, The *Teachers* of it ought to be had in great Honor. And I scarce know a greater defect in this Nation, then the want of such encouragement and maintenance as might render the Calling of a School-master so honorable, as men of great Learning might be invited unto that Service. Errors in the first concoction, are not mended in the second, what is lost in the School, is hardly ever fully recovered in the University. And by how much the fewer men of great worth and parts are employed in that service, by so much the more should the loss of *rare* and *worthy* men in that way be bewailed by us. And certainly were they while we enjoy them so *honored* as they should be, they

Quis enim virtutem amplectitur ipsam, Praemia si tollat?
Juvén. Sat. 10.

they would be as much lamented when we are deprived of them. We read of the honorable Interment which Augustus gave unto his Master. Of an honorable Statue with *M. Antoninus Philosophus* erected unto his. *Gratianus* the Emperor made *Ansonius* his Master Consul: and *Achilles* made his a fellow-sharer with him in his own honour. And we read in the Imperial Law, that Learned Grammarians, after they had taught diligently for Twenty years, had special honour conferred upon them, and were numbered amongst those who were *Vicaria dignitatis*.

Dion. lib. 48.
p. 376.
Jul. Capital.
Anton. in Grat.
AÆ. Homer.
Iliad. 9.

Cod. l. 10. tit. 15

What necessity there is to have the *mindes* and *manners* of Children formed and seasoned, while they are pliant and ductile, before licence break out into pride and luxury, before lust grows head-strong and intractable, while they are a *Rasa tabula*, tender trees, and capable of shaping, we need not to be told. *Omnium hominum gravida est anima*, said *Philo*, and want Masters, as Midwives to shape and fashion the Off-spring of them: And even *Hæthen men* have complained of the carelessness and neglect of Parents in this particular. *Diogenes* was wont to say that a man were better be some mens *Sheep* then their *Son*; the care of their Cattel being greater then of their Children. If then you set a value upon your Children, you ought accordingly to prize religious and learned *Instructors* of them, and to take

Vid. Quintil. l. 5
cap. 1, 2.

Philo de præn.
& pan.

Ælian. var.
hist. l. 12.
Diog. Laert. l. 6.

care to put them under such. For if *Grammer Schools* had everywhere *holy and learned men* set over them, not onely the *Brains* but the *Souls* of Children might be there enriched, and the work both of *Learning* and of *Conversion* and grace be timely wrought in them.

Great was the *happines* of this City in this particular, while it enjoyed this *Worthy man*, and great the *loss* in being deprived of him; For though through Gods goodness there be many excellent men remaining, out of whom some reparation may be made of so great a damage; yet still I look on the departure of this man, as if the *middle and most precious Stone* in a rich *Jewel* should drop out, which though many others remain in, cannot but be greatly missed, and bewailed.

Moses was unto the people of Israel, *Pædagogus ad Christum*, as the Apostle speaks of the Law, *Gal. 3. 25.* and of other Teachers, *1 Cor. 4. 15.* And although he were so great a man, as no other Prophet (much less ordinary person) could parallel, *Numb. 12. 6, 7, 8.* yet there may be *resemblance* where there is not *equality*.

Give me leave to make the comparison in several particulars; Three of which we have in the Text, *Moses* was *Learned* and *Mighty in word and deed*, in which Three, consisteth the excellency of a *Teacher*, and therefore the same

is noted of Christ the great Prophet of the Church, *Luke 24. 19.* *Act. 1. 1.* Learning qualifieth the Teacher; Word and Work, Doctrine and Life, Institution and Example leadeth and directeth the Scholar. And so *Homer* describeth *Phenix* the Master and Instructor of *Achilles*,
μυσοῦν τε πομπῇ ἐμύαζεν, ἀεγχιμένην τε ἐπών.

Homer. Iliad. 9.

First, Our dear Brother was a *Learned man*, Learned in the whole Body of Learning, not onely an excellent *Linguist* and *Grammarians*, *Historian*, *Cosmographer*, *Artist*, but a most judicious *Divine*, and a great *Antiquary* in the most memorable things of this Nation. Into whatsoever parts of the Land he travelled, he was able to refresh and to instruct his Fellow-travellers in the most remarkable particulars of every Country. *Pausanias* was not more accurate in the description of *Greece*, then he of *England*. And I have heard, that he had sometimes in his thoughts to have published some thing in this kind. He was a man of a *solid Judgement*; he always spake *ex sulco pectoris*, and I have, not without very great satisfaction, heard him give his Notions upon difficult places of Scripture, and Arguments of Divinity in ordinary discourse, as if he had elaborately studied them.

Secondly, He was *mighty in Word*, able out of a full *Treasury*, and Store-house of Learning, to bring forth both *new and old*. I never knew any

any learned subject spoken of in his company, wherein he was not able most dexterously to deliver his opinion. He was a man of a *copious Discourse*, but withal so *solid and judicious* as did ever *delight* his auditors, never *weary* them. As *Marc* said of *Cato*, *Natum Mad id diceres quodcunque ageret*, we may say of him, *Dottum in hoc uno crederes, quodcunq; diceres.*

Thirdly, He was as *Moses*, a *Worker* as well as a *Speaker*, he was not a barren Fig-tree, that had leaves without fruit, nor a *stuckling Cimbale*, noise without loye; he taught by his *Life* as well as by his *Learning*. *Verba tantum philosophi non est doctus sed histronis*, as he said; and *disa factis deficientibus erubescunt*, saith *Tertullian*. And indeed he was a man of *fixed and resolved honesty*, and wondered in his sickness what men did learn *Christianity* for, if it were not in every condition to practice it, and adorn the profession of it. Time was, when fearing whether his *conscience* and his *employment* would consist together, he put himself to much pain and trouble to resign the place, which he then held in the City of *Glocester*. For the times were then such, that many durst not take his resignation, till at last he met with a worthy Gentleman, who feared no mans displeasure in doing that which he knew was his duty.

Fourthly, He was as *Moses*, a *patient man*; patient in his *Business*, *Moses* was patient in his *Fundicature*.

Tertul. de patientia c. 1.

the use of Humane Learning.

31

discourse from morning to evening, *Exod. 18. 13.* and he *patient* in his *School* in like manner. Patient in his *sufferings*, willingly with *Moses* bearing the *reproach of Christ*, and not fearing the wrath of any man in comparison of the reverence he did bear to his own *Conscience*. Patient in *sickness*, composing himself with as an unshaken confidence to dye, as in time of health he would have gone about any other business.

Fifthly, He was as *Moses*, a *faithful man*, *Neb. 3. 5.* most exactly answerable to the *Trust* of his place: *Opprimi potius onere officii maluit, quam ibi deponere*, as once *Tully* spake. It was hardly possible for any friend by any importunity to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly *fearfull* was he of miscarriage herein, and so *sensible* of any the least defect, that in a former sickness he desired, if he should then have died, to have been buried at the *School door*, in regard he had in his ministration there come short of the duties which he owed unto the *School*. And this we shall ever find true, the *more active*, able, conscientious, *faithful*, any are in discharge of duty, the *more humble*, the *more jealous*, the *more fearfull* they are of their coming short of it. *The fullest and best ears of corn* hang lowest towards the ground; and so those men that are fullest of worth, are most humble, and apprehensive of their own failings.

Sixthly,

Sixthly, He was as *Moses*, a constant, resolved, steady man. *Moses* would not bate *Pharaon* an *Ass*, kept close to every little of his Commission, *Exod. 10. 9. 26*. So was he punctual and unmovable from *best principles*. *Vit. Rigide innocentie*, 39 *Liuz* said of *Cato*. He was of *Polem* his judgment in this point. *Debere inesse quendam moribus contumaciam*, that men having proved all things should hold fast the best, and be pertinacious in goodness.

Diog. Laert. 4.

Vid. Greg. Thol. de Repub. l. 15. c. 1.

Seventhly, He was as *Moses*, a wise man. *Moses* was often put to the use of his wisdom to compose the distempers of a froward people; and a masculine *Prudence* is requisite to tame and calm the wilde and unswayed humors of young children. It is noted as a special peece of *Socrates* his wisdom, that he did by his institution fix and reduce the wandering and vicious inclinations of *Alcibiades*. I might go on in this parallel, and instance in the *Authority*, *Gravity*, *Meekness* and *Zeal* for the truth, which were observable in this our dear friend, as they were eminent in *Moses*. But I shall add onely this one thing more, The great care which he had of the *School* at his last, that there might be an able *Successor* chosen. Of *Moses* his care in this particular we read, *Numb. 27. 15, 16, 17*. And this good man the evening before he died with great earnestness commended it to the Company, by a member thereof, who came to visit him, that they should use their uttermost wisdom and care

to chuse an able, learned, religious, and orthodox man into the place, naming one of whose friends, both he, and the Company, and School had had before great experience. And so much were they pleased to honor the judgment and integrity of this worthy man, that presently after his death they pitched upon an excellent learned man, whom he had so providently commended unto them.

I might add one parallel more, in the death of this good man to *Moses*. The Lord *bid Moses go up to the Mount and dye*, *Dent. 32. 49, 50.* and he did so, *Dent. 34. 1. 5.* This worthy Friend of mine, the Friday and Saturday before his own Fit, was pleased to visit me, lying at that time under a sore fit of the Stone. It pleased the Lord the Monday following to bring a like Fit upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this Fit as a *Messenger of death* from God unto him. And accordingly though in obedience to Gods appointment, he made use of means, yet he still insisted upon it, that his time of dissolution was now come, and accordingly, with great composedness and resolvedness of spirit, waited for death as a man doth for a loving friend whom he is willing to embrace. I assure my self that he had with *Moses a sight of Canaan*, which made him so undauntedly look death in the face.

I shall conclude with that Exhortation, Let us go up to the Mount, and by faith look into our heavenly

F

Heavenly Country; let us have our eyes fastened upon Christ our Salvation, and then we may with old *Simen* sing our *Nunc Dimittis*; with the *Apostle* be willing to depart and to be with Christ, which is best of all; and with *Moses* die not onely patiently but obediently, as knowing that we have a City which hath foundations made without hands, eternal in the Heavens, whose Builder and Maker is God.

I might add one parallel more, in the death of this good man to *Moses*. The Lord bid *Moses* go up to the mount and die. Deut. 32. 49, 50. and he did so. Deut. 34. 1. This worthy Friend of mine, the Friday and Saturday before his own Pic, was pleased to visit me, lying at that time under a stone of the Stone. He pleased me the Monday following to bring a like Pic upon him, and tending to enquire of his condition, he sent me word how it was with him, and that he looked on this Pic as a Messenger of death from God unto him. And accordingly though in the course to Gods service, he made use of it. Yet he still ministered upon it, that his time of dissolution was now come, and accordingly with great composure and resolution of spirit, waited for death as a man doth for a loving friend whom he is willing to embrace. I assure my self that he had with a great ease and coolness, which made him so undisturbedly look death in the face.

I shall conclude with that Exhortation, Let us go up to the mount, and by faith look into our heavenly

THE
 Comfort and Ease
 of
 ACTIONS
 IN A
 SERMON

Preached, Decr. 2. 1662.

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By Edward Reynolds, D.D.

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